

ARABIC VERB FORM-X IN THE QURAN

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
ا ج ر	أَجَرَ	(1) He rewarded, recompensed or remunerated (someone), (2) He gave a nuptial gift. (3) He served (someone) for recompense.	اسْتَجَرَ	He sought to take (someone) as employee (أَجِيرَ), against compensation (أَجْرَ). He sought to employ, or engage services (of someone) against compensation.	إِنَّ خَيْرَ مَنْ اسْتَأْجَرََتِ الْفُقَرَى الْأَمِينُ	Indeed, the best one you can seek to employ is the strong and the trustworthy.28:26	طَلَب: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
ا خ ر	أَخَّرَ	FORM-II He delayed or postponed.	اسْتَأْخَرَ	He made himself late. He caused himself to be late.	وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ	And every nation or community has a specified term; So when their time comes, they will not make themselves late a moment or early.7:34	To become/be, or cause oneself to become/be that what is indicated by the verb root.
ا ذ ن	أَذِنَ	He gave permission. He listened.	اسْتَذَنَ	He asked for permission (أَذْنُ).	اسْتَأْذَنَكَ أُولُو الطُّوَلِ مِنْهُمْ	The wealthy among them asked for your permission ...9:86	طَلَب: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).

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ا ن س	أَنَسَ	He became sociable, or familiar	اِسْتَأْنَسَ	He asked for permission and got himself known, familiar or noticed (by announcing his presence or by making any sound, e.g. coughing, etc.).	لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا	Do not enter in houses other than yours until you ask for permission and get yourself known or noticed (by announcing your presence or by making any sound, e.g. coughing).24:27	ظَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
ب د ل	بَدَلَ	He replaced.	اِسْتَبَدَلَ	He made (someone/ something) to be a substitute (بَدَلَ)	وَإِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ	And if you turn away, he will make another people your substitute ; moreover, they will not be likes of you. 47:38	To make, or seek to make or cause someone/something to become/be/do that what is indicated by the root of the verb. [Causative/Transitive/Factive.]
ب ش ر	بَشَرَ	He became changed in his بَشَرَة (or complexion) by the annunciation of an event	اِسْتَبَشَرَ	He became very happy. He rejoiced.	فَاِسْتَبَشِرُوا بِبَيْعِكُمْ	So rejoice in your transaction. 9:111	To become/be, or cause oneself to become/be that what is indicated by the verb root.
ب ي ن	بَانَ	It became distinct, apparent, manifest, evident, clear, plain.	اِسْتَبَانَ	It became completely clear, evident or manifest.	وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ لَّيْسَ لَهُمْ سَبِيلُ الْمُجْرِمِينَ	And thus do We make distinct the verses, that the way of the criminals will become completely evident . 6:55	Same as FORM-I, with possible additional intensiveness

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
ث ن ي	ثَنَى	He bent, folded, doubled, or turned aside.	اِسْتَثْنَى	He sought an exception (ثُنْيَا).	وَلَا يَسْتَثْنُونَ	And they did not seek an exception . They resolved without any reservation [They did not say 'if it be Allah's Will] 68:18	ظَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
ج و ب		FORM-IV أَجَابَ He answered, replied, responded.	اِسْتَجَابَ	He answered, or replied, or responded.	إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابْ لَكُمْ	When you asked help of your Lord, and He responded you 8:9	Same as FORM-IV
ج و ر		FORM-IV أَجَارَ OR أَجَوَّرَ He protected, or granted protection;	اِسْتَجَارَ	He sought, desired, or asked, to be protected; to be granted refuge; to be preserved, saved, rescued, or liberated.	وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ	And if anyone of the Mushrikun seeks your protection then grant him protection 9:6	ظَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
ح ب ب	حَبَّ	FORM-I حَبَّ He was loved; or He became an object of love. FORM-IV أَحَبَّ He loved.	اِسْتَحَبَّ	He preferred. He loved (one thing) (more) intensely (than another).	الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَلٍ بَعِيدٍ	Those who prefer the worldly life over the Hereafter and prevent [people] from the way of Allāh, seeking to make it [seem] deviant. Those are in extreme error.14:3	Same as FORM-IV, probably with added intensiveness.

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
ح س ر	حَسَرَ	He/it (e.g. a man or journey) tired, fatigued, or jaded (e.g. a camel)	اسْتَحْسَرَ	He gradually became tired, jaded, fatigued or weary. He became possessed with fatigue or weariness (حَسِرَ)	وَلَهُ مَن فِي السَّمُوتِ وَالْأَرْضِ وَمَن عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ	To Him belong all (creatures) in the heavens and on earth: Even those who are in His (very) Presence do not consider themselves too big or too important to serve Him, nor do they become weary (of His service). 2:19	To become/be, or cause oneself to become/be that what is indicated by the verb root.
ح ف ظ	حَفِظَ	He preserved, protected or guarded.	اسْتَحْفَظَ	He asked or require (someone) to keep, preserve, guard, or take care of, or to be careful of, or mindful of, or attentive to (something). He intrusted (someone) with (something);	إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ اسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبُّنِيُّونَ وَالْأَخْبَارُ بِمَا أَسْتُحْفَظُوا مِنْ كِتَابِ اللَّهِ	Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allāh] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted (or required to preserve, or be mindful) of the Book of Allāh, 5:44	طَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
ح ق ق			اِسْتَحَقَّ He did what necessitated sin; He was guilty of a sin; He deserved being said of him that he was a sinner. قَدْ اِسْتَحَقَّهَا عَلَى الْمُشْتَرَى He has a right to it in preference to the purchaser.	اِسْتَحَقَّ	فَإِنْ عُرِيَ عَلَىٰ أَنَّهُمَا اِسْتَحَقَّ إِنَّمَا فَتَاخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اِسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهِدَتُنَا أَحَقُّ مِنْ شَهِدَتِهِمَا	Then if it is discovered that the two (were) guilty (of) sin, then (let) two others stand (in) their place from those who have a lawful right over them - the former two - and let them both swear by Allah "Surely our testimony (is) truer than testimony of the other two 5:107	
ح و ذ	حَاذَ الْإِبِلَ	He drove the camels quickly; He gained mastery over the camels.	اِسْتَحْوَذَ He gained complete mastery or control (over someone/something). [حُدَّتْ الْإِبِلَ] [I mastered, or gained the mastery over, the camels]	اِسْتَحْوَذَ	اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۗ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ	Satan has gained complete control over them, so he has made them forget the remembrance of Allāh. Those are the party of Satan. Surely, the party of Satan - they will be the losers. 58:19	Same as FORM-I, with possible additional intensiveness
ح ي ي			اِسْتَحْيَى He was or became shy.	اِسْتَحْيَى	إِنَّ اللَّهَ لَا يَسْتَحْيَى أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا	Indeed, Allah is not shy in citing any parable, be it that of a gnat or of something above it (in meanness). 2:24	To become/be, or cause oneself to become/be that what is indicated by the verb root.

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
			اِسْتَحْيَى	He let (someone) live a life (حَيَاةً).	وَإِذْ نَجَّيْنٰكُمْ مِّنْ ءَالِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْءَ الْعَذَابِ يُذَبِّحُوْنَ أَبْنَاءَكُمْ وَيَسْتَحْيُوْنَ نِسَاءَكُمْ وَفِي ذٰلِكُمْ بَلَاءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ	And remember, We delivered you from the people of Pharaoh: They set you hard tasks and punishments, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord.2:49	Allowing or giving opportunity to continue with what is indicated by a noun from the root.
خ ر ج	خ ر ج	FORM-I خَرَجَ He went out or came out. FORM-IV اَخْرَجَ He brought out, took out (something).	اِسْتَخْرَجَ	He endeavored to make (it) come forth. OR He extracted (it) (with effort). He drew out/educated, produced/elicited/fetched out (it) by labour or art; or extorted (it)	وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حُلِيَّةً تَلْبَسُوْنَهَا وَتَرَى الْفُلَّكَ مَوَاجِرَ فِيْهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُوْنَ	And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you extract out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful. 16:14	Same as FORM-IV, with added degree of effort or labor .

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
خ ف ف	خَفَّ	It became light.	اِسْتَخَفَّ	<p>[اِسْتَخَفَّهُ] He deemed/found it light (خفيف); He demanded his briskness or promptness (خَفَّة).</p> <p>[اِسْتَخَفَّ بِهِ] He held him, or it, (namely, a man's right, or due, or just claim) in light, or little, estimation or account, or in contempt; he contemned, or despised, him, or it.</p>	<p>وَاللّٰهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْاَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ اِقَامَتِكُمْ وَمِنْ اَصْوَافِهَا وَاَوْبَارِهَا وَاَشْعَارِهَا اَنْثًا وَمَتَعًا اِلٰى حِينٍ</p>	<p>And Allāh has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment [i.e., provision] for a time.</p>	<p>وَجَدَان:</p> <p>To find something/ someone to possess an attribute indicated by a noun from the root.</p>
				<p>[اِسْتَخَفَّهُ] He took it in light estimation.</p>	<p>فَاَصِدِّ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَلَا يَسْتَخِفُّنَاكَ الَّذِيْنَ لَا يُوقِنُوْنَ</p>	<p>Therefore be patient; surely the promise of Allah is true and let not those who have no certainty hold you in light estimation. 30:60</p>	<p>حِسْبَانُ:</p> <p>To consider, regard, esteem, deem, suppose, reckon, or think (something/someone/oneself) as indicated by a noun from the root.</p>
خ ف ي	خَفِيَ	It was hidden.	اِسْتَخَفَّ	<p>He sought or tried to hide (something).</p>	<p>يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللّٰهِ وَهُوَ مَعَهُمْ اِذْ يُبَيِّنُونَ مَا لَا يَرْضٰى مِنَ الْقَوْلِ ۚ وَكَانَ اللّٰهُ بِمَا يَعْمَلُونَ مُحِيطًا</p>	<p>They seek to hide from people and seek not to hide from Allah. He is with them, when by night they hold discourse displeasing unto Him. Allah ever encompasses what they do. 4:108</p>	<p>ظَلَبَ:</p> <p>(i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).</p>

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
خ ل ص	خَلَصَ	He/it was or became pure or free from admixture.	اِسْتَخْلَصَ	He sought to make, or made, someone/something purely/exclusively for himself.	وَقَالَ الْمَلِكُ اِئْتُونِي بِهٖ اَسْتَخْلِصْهُ لِنَفْسِي	And the king said, "Bring him to me; I will appoint him exclusively for myself." 12:54	To make, or seek to make or cause someone/something to become/be/do that what is indicated by the root of the verb. [Causative/Transitive/Factitive.]
خ ل ف	خَلَفَ	He became a successor or Khalifa (خليفة)	اِسْتَخْلَفَ	He made or appointed (someone as) a successor or Khalifa (خليفة)	اِنْ يَشَآءْ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَآءُ	If He wills, he can do away with you and make successor after you to whomever He wills...6:133	To make, or seek to make or cause someone/something to become/be/do that what is indicated by the root of the verb. [Causative/Transitive/Factitive.]
د ر ج	دَرَجَ	He advanced or proceeded gradually.	اِسْتَدْرَجَ	He caused (someone) to gradually proceed. He led (someone) gradually to destruction. [FORM-IV. اَدْرَجَهُ بِالسَّيْفِ [He destroyed him with the sword]][Lane's Lexicon].	وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ	But those who deny Our signs - We will gradually/progressively lead them [to destruction] from where they do not know. 7:182	To make, or seek to make or cause someone/something to become/be/do that what is indicated by the root of the verb. [Causative/Transitive/Factitive.]

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
رَضِعَ	رَضِعَ أُمَّهُ	He sucked the breast of his mother.	اِسْتَرْضَعَ	He sought, or demanded, a wetnurse.	وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ	And if you desire to seek a wet-nurse for your children there is no blame on you...2:233	طَلَب: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
رَهَبَ	رَهَبَ	He was frightened or afraid.	اِسْتَرْهَبَ	He made (someone) frightened), or caused (someone) to become afraid. He instilled fear (رَهَبًا، رَهْبَةً).	قَالَ اَلْقُوا فَاَكْبَا اَلْقُوا سَحَرُوا اَعْيُنَ النَّاسِ وَاِسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ	He [Musa (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and instilled fear (& awe) into them, and they displayed a great magic. 7:116	To make, or seek to make or cause someone/something to become/be/do that what is indicated by the root of the verb. [Causative/Transitive/Factive.]
زَلَلَ	زَلَّ	He slipped or made a mistake.	اِسْتَزَلَّ	He sought to make (someone) slip or stumble (in mud, or in speech, or in judgment, or opinion)	إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ	Verily, those who turned away [from their duty] on the day when the two hosts met in battle - Satan sought to make them stumble only by means of something that they [themselves] had done. But now Allah has effaced this sin of theirs: verily, Allah is much-forgiving, forbearing. 3:155	To make, or seek to make or cause someone/something to become/be/do that what is indicated by the root of the verb. [Causative/Transitive/Factive.]

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
س خ ر	سَخِرَ	He ridiculed, or mocked at (someone/ something)	اسْتَسَخَرَ	He sought to ridicule (something/someone)	وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ	And when they see a sign they seek to ridicule (it). 37:14	طَلَب: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
ش ه د	شَهِدَ	He witnessed or testified.	اسْتَشْهَدَ	He asked (, or called, or required, or made) (someone) to bear witness, or to give testimony or evidence.	وَاسْتَشْهَدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ	And ask two witnesses from among your men to bear witness ...2:282	طَلَب: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
ص ر خ	صَرَخَ	He cried, yelled, screamed or called out for help.	اسْتَصْرَخَ	He made himself scream or cry out vehemently, on an occasion of fright, or alarm, or of some affliction, or evil accident.	فَأَصْبَحَ فِي الْبَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ	And he came inside the city next morning, fearful and anticipating [exposure], when suddenly the one who sought his help the previous day cried out to him [once again]. Moses said to him, "Indeed, you are clearly a misguided fellow." 28:18	Same as FORM-I, probably with added intensiveness

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
ضعف	ضعف	He was weak.	استضعف	He deemed/considered/ reckoned (someone or himself) to be weak/powerless.	وَقَالَ الَّذِينَ اسْتَضَعُّوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا	And those who were deemed weak shall say to those who were proud (or deemed themselves great). Nay, (it was) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. 34:33	جسبًا: To consider, regard, esteem, deem, suppose, reckon, or think (something/someone/ oneself) as indicated by a noun from the root.
	ضعف	He was weak.	استضعف	He sought to make (someone) weak.	إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضَعِفُ طَائِفَةً مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ	Surely Firon exalted himself in the land and made its people into parties, seeking to weaken one party from among them; he slaughtered their sons and let their women live; surely he was one of the mischiefmakers.28:4	طلب: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
طعم	طعم	He ate.	استطعم	He asked for food (طَعَامٌ).	فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا	So they set out until when they came (to the) people (of) a town, they asked for food (from) its people...18:77	طلب: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
ط و ع	طَاعَ	He obeyed. He enabled.	إِسْتَطَاعَ	He was or became able (to do or accomplish something)	وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ	And they are unable to [give] them help, nor can they help themselves. 7:192	To become/be, or cause oneself to become/be that what is indicated by the verb root.
ع ت ب		[FORM-IV أَغْتَبَ He turned away, or turned back, or reverted, from a thing (such as evil) to earn goodwill or favor.]	إِسْتَعْتَبَ	He asked, or desired to return from doing evil to earn back good will, or favour. [عُنِيَ The returning, from doing evil, to that which makes the person who has reproved, or blamed, or been angry, to be well pleased, content, or satisfied]	وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ	And on the day when We will raise up a witness out of every nation, then shall no permission be given to those who disbelieve, nor shall they be asked to turn back. 16:84	ظَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
		[FORM-IV أَغْتَبَ He turned away, or turned back, or reverted, from a thing (such as evil) to earn goodwill or favor.]	إِسْتَعْتَبَ	He asked, or desired to return from doing evil, to earn back good will, or favour. [FORM-IV أَغْتَبَ He turned away, or turned back, or reverted, from a thing (such as evil) to earn goodwill or favor]	وَإِنْ يَسْتَعْتَبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ	And if they desire to return back, they will not be among the returned.41:24	ظَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
ع ج ل	عَجَلَ	He hastened, or made haste.	إِسْتَعْجَلَ	He sought, desired, or required, or demanded (something) to be speedy, or quick, not waiting patiently until its time.	قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَآتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ	Say: 'Have you considered? If His chastisement comes upon you by night or day, what part of it will the sinners seek to hasten ? 10:50	طَلَب: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
ع ص م	عَصَمَ	He held back, restrained, protected, defended or saved (someone/ something)	إِسْتَعْصَمَ	He firmly defended, or preserved, himself, or he refrained, or abstained	قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رَاودْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِنْ لَمْ يَفْعَلْ مَا أَمَرُهُ لَيُصْجَنَنَّ وَلَيَكُونَا مِنَ الصَّاغِرِينَ	She said, "There before you is the man for whom you blamed me. I did seek to seduce him from himself but he firmly saved himself , and now, if he does not as I wish, he will certainly be cast into prison, and be of the company of the hardest.12:32	Reflexive or quasi-passive of FORM-I. To do to oneself the act indicated by FORM-I of the verb
ع ف ف	عَفَّ	He abstained from what was unlawful.	إِسْتَعَفَفَ	He sought to constrain himself, or abstain (from something unlawful or unchaste or undesirable)	وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ	And whoever, [when acting as guardian], is self-sufficient should seek to refrain [from taking a fee] 4:6	طَلَب: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
	عَفَّ	He was abstinent, continent, chaste, virtuous, modest, decent, or decorous.	إِسْتَعْفَفَ	He sought to constrain himself, or abstain (from something unlawful or unchaste or undesirable)	وَلَيْسْتَ تَعْفِفُ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ	But let them who find not [the means for] marriage seek to abstain [from sexual relations] until Allah enriches them from His bounty. 24:33	طَلَب: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
ع ل و	عَلَا	He was, or became, high, or elevated, or exalted or superior.	إِسْتَعْلَى	He gained superiority or upper-hand. OR He became much superior.	فَأَجِبُوا كَيْدَكُمْ ثُمَّ اتُّوَصَفَّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَى	So gather your guile; then come in battle-line. Whoever today gains the upper hand shall surely be successful. 20:64	To become/be, or cause oneself to become/be that what is indicated by the verb root.
ع م ر	عَمَرَ بِمَكَانٍ	He remained, continued, stayed, resided, dwelt, or abode, in a place	إِسْتَعَمَرَ	He enabled (someone) to inhabit or dwell in (a place), or to colonize, or cultivate, (it). [عَمَرَ الْأَرْضَ, He peopled the land; colonized it; cultivated it; rendered it in a flourishing state, or in a state the contrary of waste.]	هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا	He produced you from the earth and enabled you to dwell therein.11:61	To make, or seek to make or cause someone/something to become/be/do that what is indicated by the root of the verb. [Causative/Transitive/Factive.]

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
ع و ذ	عَاذَ	He took refuge, protection of preservation.	اِسْتَعَاذَ	He sought refuge, protection, or preservation	وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ	And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing. 7:200	طَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
ع و ن		FORM-IV أَعَانَ He aided, helped, or assisted	اِسْتَعَانَ	He sought, desired, demanded, or begged, aid, help, or assistance (عَوْنٌ)	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ	You alone We do serve and from You alone we do seek help. 1:5	طَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
غ ش و	عَشَى	It covered, or concealed (something/ someone)	اِسْتَعَشَى	He sought or took a covering (غِشَاوَةٌ). He covered himself.	أَلَا إِنَّهُمْ يَمُشُونَ خِفَافًا يَسْرِرُونَ لَا يَسْتَعْلِفُونَ مِنْهُ إِلَّا جُنُودًا يَسْتَعْمِلُونَ فِيهَا بَعْضُهُمْ أَعْيُنَ بَعْضٍ يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ	Unquestionably, they (the disbelievers) turn away their breasts to hide themselves from Him. Unquestionably, [even] when they cover/veil themselves (or take cover) in their clothing, Allah knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts. 11:5	طَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
غ ف ر	غَفَرَ	He covered, veiled, concealed, or hid (something/ someone). He forgave (someone)	إِسْتَغْفَرَ	He asked for, or sought covering, or forgiveness, or pardon (مَغْفِرَةً، غَفُورٌ).	وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ	And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful. 73:20	طَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
غ ل ظ	غَلَطَ	It was, or became, thick, gross, big, bulky, or coarse.	إِسْتَغْلَطَ	It gradually became, thick, gross, big, bulky, or coarse	كَزَبَ أَخْرَجَ شَطَأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوْقِهِ	like a seed which sends forth its blade, then makes it strong; then it gradually becomes thick , and it stands on its own stem...48:29	Same as FORM-I,
غ ن ي	غَنِيَ	He was, or became, free from want; or having few wants; or in a state of competence, or sufficiency; or rich, or wealthy; الْغِنَى	إِسْتَغْنَى	He considered himself free of need (غِنًى), free from want, or in a state of competence, or sufficiency; or rich, or wealthy	أَمَّا مَنْ اسْتَغْنَى	As for him who considers himself free from need 80:5	جَسَبَانٌ: To consider, regard, esteem, deem, suppose, reckon, or think (something/someone/ oneself) as indicated by a noun from the root.
			إِسْتَغْنَى	He required nothing for himself.	فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ	So they said, "Shall human beings guide us?" and disbelieved and turned away. And Allah needs nothing for himself ; and Allah is Free of any needs and Praiseworthy. 64:6	Same as FORM-I, with added reflexive emphasis on 'self'.

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
غ و ث		FORM-IV أَغَاثَ He aided, or succoured (someone); He removed from (someone) trouble, or affliction	اِسْتَعَاثَ	He sought aid to release from difficulties, distresses, or adverse circumstances. He sought relief.	إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبْ لَكُمْ	When you sought aid from your Lord, so He answered you... 8:9	طَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
ف ت ح	فَتَحَ	He opened. He aided (someone) against his enemy; or made him to be victorious, to conquer, or to overcome	اِسْتَفْتَحَ	He sought opening or victory.	وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ	They sought victory and help, and every obstinate, arrogant was brought to a complete loss and destruction.14:15	طَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
ف ت ي		FORM-IV أَفْتَى He (a learned man) made known or notified the decision of the law [in, or respecting, a particular case]	اِسْتَفْتَى	He sought or asked for a legal ruling, explanation, interpretation or decision of the law, respecting a question/matter (فَتْوَى);	وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ	They ask your legal ruling concerning women, say: Allah gives you ruling about them.. 4:127	طَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
					<p>يَا صَاحِبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ</p>	<p>O two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both seek interpretation."12:41</p>	<p>طَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).</p>
			اِسْتَفْتِ	He inquired (about a case or phenomena)	<p>فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا</p>	<p>Then inquire of them, "Are they a stronger [or more difficult] creation 37:11</p>	<p>طَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).</p>
ف ز ز	فَزَّ	He became frightened, excited, unsettled or instigated.	اِسْتَفْزَر	He tasked himself or endeavoured or attempted to incite, excite, instigate, (someone, to wrong conduct);	<p>وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ</p>	<p>Task yourself you instigate whoever you can, with your voice... 17:64</p>	<p>To make, or seek to make or cause someone/something to become/be/do that what is indicated by the root of the verb. [Causative/Transitive/Factive.]</p>

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
ف ز ر			اِسْتَفَرَّ	He sought to unsettle or expel (someone, from a place)	فَأَرَادَ أَنْ يَسْتَفِرَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا	So he (the Pharaoh) wanted to expel the Israelites from the land so We drowned him and all who were with him.17:103	طَلَب: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
ق د م	قَدَّمَ	To precede (someone)	اِسْتَقْدَمَ	He made himself early.	وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ	And every nation or community has a specified term; So when their time comes, they will not make themselves late a moment or early.7:34	To become/be, or cause oneself to become/be that what is indicated by the verb root.
ق ر ر	قَرَّرَ	He was or became settled.	اِسْتَقَرَّ	He/It kept himself/itself settled or firm in his/its place.	وَلَكِنْ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي	But look at the mountain, if it keeps itself firm in its place, then will you see Me..7:143	Same as FORM-I
ق س م	قَسَمَ	He divided, distributed, apportioned, destined.	اِسْتَقْسَمَ	He sought to know what was allotted to him, by means of the أَزْلَامَ, and what was not allotted to him.	وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ	And that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision... 5:3	طَلَب: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
ك ب ر	كَبُرَ	He or it was or became big or great.	اِسْتَكْبَرَ	He deemed himself bigger or greater or more important than was warranted. He was arrogant. He endeavoured, and sought, to become great. He feigned himself great in estimation or rank or dignity	وَلَهُ ۥ مَنۢ فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَمَنۢ عِنۡدَهُ ۥ لَا يَسْتَكْبِرُوۡنَ عَنْ عِبَادَتِهٖ ۚ وَلَا يَسْتَحْسِرُوۡنَ	To Him belong all (creatures) in the heavens and on earth: Even those who are in His (very) Presence do not consider themselves too big or too great to serve Him, nor are they (ever) weary (of His service). 2:19	جَسَبًا To consider, regard, esteem, deem, suppose, reckon, or think (something/someone/oneself) as indicated by a noun from the root.
ك ث ر	كَثُرَ	It was, or became, much, copious, abundant, many, numerous, great in number or quantity; it multiplied; it accumulated	اِسْتَكْثَرَ	He desired or sought for much (كَثِيرًا)(of a thing)	وَلَا تَمْنُنۡ تَسْتَكْثِرُ	And bestow not favours seeking to get much/more in return. 74:6	ظَلَبَ (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
			اِسْتَكْتَر	He acquired much (كَثِيرٌ) (of a thing)	<p>قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ</p>	<p>Say, "I have no control over benefit or harm, [even] to myself, except what Allāh has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe." 7:188</p>	<p>طَلَب:</p> <p>(i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).</p>
			اِسْتَكْتَر	He affected/ influenced/ sought/acquired much (كَثِيرٌ) (of a thing)	<p>وَيَوْمَ يُحْشَرُ هُمْ جَمِيعًا يَمْشُرُ الْجِنَّ قَدْ اِسْتَكْتَرْتُمْ مِّنَ الْاِنْسِ</p>	<p>And the Day when He will gather them together [and say], "O company of jinn, you have sought/affected many of mankind." 6:128</p>	
ك ي ن			اِسْتَكَّنَ	He made himself submissive or humble, or abased, or giving in.	<p>وَلَقَدْ أَخَذْنَا هُمْ بِالْعَذَابِ فَمَا اسْتَكَاؤُا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ</p>	<p>We inflicted Punishment on them, but they humbled not themselves to their Lord, nor do they submissively entreat (Him) 23:76</p>	<p>To become/be, or cause oneself to become/be that what is indicated by the verb root.</p>

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
مرت ع		FORM-IV أَمَتَّعَ He made (someone) enjoy.	اسْتَمْتَعَ	He enjoyed himself, or benefitted himself.	فَاسْتَمْتَعُوا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ	They enjoyed themselves their portion [of worldly enjoyment], and you have enjoyed yourself your portion ...9:69	Reflexive or quasi-passive of FORM-IV
مرسك	مَسَكَ	He took hold of (something)	اسْتَمْسَكَ	He firmly took hold of (something) for himself.	فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى	So whoever disbelieves in Taghut and believes in Allah has certainly taken hold for himself the most trustworthy handhold...2:256	Same as FORM-I, probably with added intensiveness
نبا		FORM-IV أَنْبَأَ He informed or told.	اسْتَنْبَأَ	He asked for information or news.	وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ	And they ask you for information (saying): Is it true? Say: Yea, by my Lord, verily it is true...10:53	طَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
ن ب ط	نَبَطَ	It (water) welled out, gushed forth.	اِسْتَنْبَطَ	He tasked himself to dig out facts, find truth, and draw right conclusions about a matter, through investigation or deliberation.	وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ	And when there comes to them any matter about [public] security or fear, they make it known (among the people). But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have had its true knowledge. 4:83	Same as FORM-I, probably with added intensiveness
ن س خ	نَسَخَ الْكِتَابَ	He copied, or transcribed, the writing, or book,	اِسْتَنْسَخَ	He had (something) transcribed.	إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ	We were having transcribed whatever you used to do. 45:29	Having or getting done/accomplished what is indicated by the root.
ن ص ر	نَصَرَ	He aided or assisted	اِسْتَنْصَرَ	He asked for help.	وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ	If they ask for help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty.. 8:72	طَلَب: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
ن ق ذ		FORM-IV أَنْقَذَ He saved, rescued, or liberated	اسْتَنْقَذَ	He took (something) back for himself; He recovered (something) for himself.	وَإِنْ يَسْلُبْهُمْ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ	And if the fly snatch away anything from them, they cannot not take it back from it for themselves . 22:73	طَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
ن ك ح	نَكَحَ	He married.	اسْتَنْكَحَ	He asked (someone) for marriage.	وَأَمْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا	And a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage 33:50	طَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
ن ك ف	نَكَفَ	He abstained from, or refused to do, the thing, from disdain and pride.	اسْتَنْكَفَ	He disdained (something), i.e. He considered something unworthy or inferior, and expressed contempt for it.	وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا	As whoever disdains His Service (considering it unworthy) and is arrogant (considering himself greater than is warranted), He will gather them to Himself all together.... 4:172	جَسَبًا نَّ: To consider, regard, esteem, deem, suppose, reckon, or think (something/someone/oneself) as indicated by a noun from the root.
ه ز ا	هَزَأَ	He mocked or ridiculed	اسْتَهْزَأَ	He mocked or ridiculed	فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ	So there shall come to them news of that they have been ridiculing (or have not been taking seriously). 6:5	Same as FORM-I

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
هوي	هَوَى	He fell into mean desires or evil inclinations.	اِسْتَهْوَتْ	He made (someone) to fall into mean desires or evil inclinations. He instilled or inspired (someone with) mean desires or evil inclinations (أَهْوَاء).	كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ	Like the one whom Shaitan has made to fall into mean desires or lusts ...6:71	To make, or seek to make or cause someone/something to become/be/do that what is indicated by the root of the verb. [Causative/Transitive/Factitive.]
وفي	وَفَى	FORM-I وَفَى It was full, or complete.	اِسْتَوْفَ	He demanded, took or received it absolutely full.	الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ	Those who when they take the measure from people, demand/take it absolutely full , 83:2	ظَلَبَ: (i) to require, wish or desire; (ii) to search, seek or try to obtain; (iii) to ask, beg, request or order; (iv) to demand; (v) to take (something indicated by a noun from the same root).
وقد	وَقَدَ	It burned.	اِسْتَوْقَدَ	He kindled a fire for himself	مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا	Their example is that of one who kindled a fire for himself .. 2:17	To make, or seek to make or cause someone/something to become/be/do that what is indicated by the root of the verb. [Causative/Transitive/Factitive.]
ياس	يَيْسَسَ	He became hopeless	اِسْتَيْسَسَ	He became hopeless. [يَأْسٌ: hopelessness]	فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا	When they felt hopeless about him, they secluded themselves in private consultation. 12:80	To become/be, or cause oneself to become/be that what is indicated by the verb root.

ROOT	FORM-I (or Other)		FORM-X		EXAMPLE FROM THE QURAN		FORM-X Implications
ي س ر	يَسَّرَ	It was easy.	اِسْتَيْسَرَ	He found it easy (to do or get). [يَسِيرٌ: easy] [يُسْرٌ: ease]	فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ	But if you are prevented, then [offer] whatever is found easy to get of sacrificial animals. 2:196	حِسْبَانٌ: To consider, regard, esteem, deem, suppose, reckon, or think (something/someone/oneself) as indicated by a noun from the root.
ي ق ن	يَقِينٌ	He was sure, certain, or convinced.	اِسْتَيْقَنَ	He became sure, certain or convinced. [يقين: certainty]	وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا	They rejected them (i.e. Our Signs), out of injustice and arrogance, although their inner selves became convinced about them (i.e. the Signs). 27:14	Same as FORM-I. To become/be, or cause oneself to become/be that what is indicated by a noun from the root.

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